

THE
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NATIONAL GRAND LODGE.

We have heretofore, more than once, alluded to the plan of establishing a Grand Lodge co extensive with the United States, and have expressed the satisfaction we felt in the probability that such a measure would, ere long, be generally approved and carried into effect. We were particularly pleased at the proposition emanating from so respectable a source as the convocation of Masons at Washington City, whose proceedings we noticed a few months since; and we indulged the sanguine hope, that a fair prospect was at length afforded for the speedy organization and general support of such an institution. We find however that a formidable opposition has commenced, and that some of the most respectable Grand Lodges in the Union have entered their protests decidedly against it. While therefore, our respect for the sentiments of such intelligent Masons is calculated somewhat to weaken our confidence in the opinion we had deliberately formed and still firmly entertain, we feel ourselves called upon to discuss the subject at large, and have therefore concluded to publish, as a text for our future remarks, the proceedings of the Grand Lodge of Kentucky, at its last annual convocation, on the subject. We give therefore, entire, the following documents:

GRAND LODGE OF KENTUCKY, }

AUGUST 30, 1822. }

The committee appointed to examine Communications from other Grand Lodges, &c. beg leave to report:

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That they have examined Communications from the Grand Lodges of Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, New-York, New-Jersey, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Tennessee, Nova Scotia, and Lower Canada, together with Communications from the Door-to-Virtue Lodge No. 16, Maryland, and Vincennes Lodge, No. 15, Indiana, and recommend that the expulsions, suspensions, rejections, and re-instatements therein contained, be annexed to the Proceedings of this Grand Communication.

They have also had under consideration a Communication from sundry highly respectable Brethren, composing a Convocation of Masons, held at Washington City on the 9th of March last, to which communication (marked A) they beg leave to refer, and which they request may be considered a part of this Report.*

Your Committee find, upon examination, that the proposition for establishing a National Grand Lodge has been taken into consideration by the Grand Lodges of New-York and Pennsylvania, and has been rejected by them as inexpedient and impracticable. It appears, however, to your committee, that the nature and extent of the proposition have been misunderstood by those respectable bodies. The report of the committee of the Grand Lodge of Pennsylvania, upon the reasoning of which the decisions in both states seem to have been founded, contains sentiments deemed by your committee perfectly correct, but in their opinion, totally inapplicable, as objections against the institution proposed to be established. In order to furnish a full view of the subject, which the committee cannot but regard as important and interesting, they beg leave to present that Report to the Grand Lodge entire;

"GRAND LODGE OF PENNSYLVANIA,

IN GRAND QUARTERLY COMMUNICATION.

Philadelphia, Monday, June 3. A. D. 1822, A. L. 5822.

The committee, to whom was referred the proceedings of a meeting of Masons held in the city of Washington, on the 9th March, 1822, recommending the establishment of a GENERAL GRAND LODGE OF THE UNITED STATES, made report, which was read and is as follows:

*For this communication see Mas. Miscellany Vol. 1. page 000.

REPORT,

To the Right Worshipful Grand Lodge of Pennsylvania.

The committee, to whom was referred the communication of the proceedings of "A number of the members of the Society of Freemasons from various parts of the United States, composed of members of Congress and strangers, assembled at the Capitol in the city of Washington, March 9, 1822, recommending the establishment of a GENERAL GRAND LODGE OF THE UNITED STATES," make report,

That, they have considered the communication referred to them, with all the care and attention, that the importance of its object and the respectability of the source, from which it emanated, would require. By a reference to the proceedings of this Grand Lodge, it will appear, that as early as the year 1790, the Grand Lodge of Georgia proposed the establishment of a General Grand Lodge throughout the United States. On the 7th June, 1790, the Grand Lodge of Pennsylvania unanimously expressed its disapprobation of the proposed measure, which, at that time, appears to have been abandoned.

On the 24th June, 1799, the Grand Lodge of South Carolina, prompted, it is imagine, by its then peculiar situation, renewed the proposition of a General Grand Lodge, for the purpose of reviving "the drooping spirit of the Ancient Craft," and adopted a number of resolutions similar to those contained in the communication now referred to, and declared that they would appoint deputies to meet the convention at Washington, as soon as two-thirds of the different Grand Lodges in the United States should approve of the measure. The Grand Lodge of South Carolina transmitted its proceedings to the different Grand Lodges, and among others to that of Pennsylvania. On the 7th March, 1803, the Grand Lodge of Pennsylvania, while the proceedings from South Carolina were under consideration, declared, "That a Supreme Superintending Grand Lodge in the United States is inexpedient and impracticable, but that a Convention of Deputies from the several Grand Lodges for the purpose of forming a more intimate union, and establishing a regular and permanent intercourse between the said Grand Lodges, and considering other interesting matters, would be conducive to the advancement and respectability of the Ancient Craft." These sentiments were subsequently approved and adopted by the Grand Lodges of New Hampshire, Massachusetts, New Jersey, Maryland and Virginia, and by the Grand Lodge of Georgia, in which the measure, in 1790, was originally brought forward.

On the 6th March 1809, this Grand Lodge, having the original communication from South Carolina still under consideration, once more unanimously reiterated their former sentiments upon this subject, and by the report of the Committee of Correspon-

dence, made at that time, it appears, these sentiments were again, in the years 1867-8, concurred in, by the Grand Lodges of New Hampshire, Massachusetts, Connecticut and New-Jersey.

After a careful review of the whole ground, your committee most fully and cordially concur in the sentiments heretofore expressed by your body on this subject. Previous to the American Revolution, Provincial Grand Lodges were established in the Colonies under the jurisdiction of the Grand Lodge of England. After the declaration of Independence by these United States, the different Grand Lodges declared themselves sovereign and independent. Well known and established boundaries, whether natural or artificial, are always fixed upon as the limits of the jurisdiction of separate Grand Lodges. In this country, therefore, we have always been divided by states, and such a division appears to your committee to be useful and judicious. Under this system Masonry has continued to advance in the United States to a degree of splendor and brilliancy hitherto unparalleled, and no longer requires any new plan "to revive its drooping spirit;" little or no collision has ever existed between the different Grand Lodges; and so far as the knowledge of your committee extends, the utmost harmony and cordiality now subsist, without an exception, between the different Grand Lodges throughout the United States.

In the opinion of your committee, the reasons that produced the present political Confederation or Union of the United States, altogether fail when applied to the interests of Freemasonry. The Grand Lodges of England, Scotland, and Ireland are sovereign and independent of each other, they are more contiguous, their jurisdictions embrace a less space of territory than the United States and they are under one consolidated government, without even the subdivision of power, peculiar to our State and Federal governments. We believe in the Mother Country they have experienced as few evils from this system as we have, and although the late union of the two Grand Lodges in England presented a favorable opportunity of proposing to establish one Consolidated General Grand Lodge, if it had been desired, yet we do not find that it was even proposed.

In the opinion of your committee the exercise of a jurisdiction, so extensive and so particular as that proposed, comprehending not only the most important concerns, but the most minute affairs of the subordinate Lodges, would be attended with innumerable delays, difficulties, and embarrassments, and would produce the greatest confusion and disorder throughout the whole Fraternity. The general advantage of the Craft requires that the Subordinate Lodges should be placed under the immediate superintending care of a Grand Lodge, which by its proximity of situation and the exercise of its legitimate authority may correct their errors, attend to their wants, and inspire them with the

sublime spirit of our order. The establishment of a General Grand Lodge would deprive the different Grand Lodges of these powers: they would become subordinate bodies; and not only every Lodge, but each individual member of every Lodge, would have the right of appeal to the General Grand Lodge. The proceedings of the Subordinate Grand Lodges would in many cases, be reversed at a great distance from the scene of action, where the parties were but little known, the circumstances of the case less understood, the Grand Lodge appealed from, perhaps, not represented, and the ultimate tribunal operated upon, by the perseverance and importunities of such of the parties as might attend upon its deliberations.

It is also feared that in the course of time many of the Grand Lodges would be nominally represented, and thus the attributes of this Colossal Power embracing complete and universal controul over the fiscal and more purely Masonic concerns of every Grand Lodge, and individual member in the United States, would be concentrated in the hands of a few who would constitute the meeting. To prevent this evil it may be said, the meetings of the General Grand Lodge might be less frequently holden; but in the opinion of your committee this would be an insurmountable objection. A prompt decision, upon all questions connected with Masonry, is absolutely necessary, and the delay and procrastination consequent upon an appeal to the General Grand Lodge, as well in trivial as important concerns, would be a greater evil than all the advantages to be derived from the establishment of the body. The distance of many of the Grand Lodges from the seat of government, and the inclemency of the season proposed as the time of meeting, would be serious difficulties. It is to be apprehended that persons would be selected as Delegates rather from the circumstance of their attendance upon the seat of government, upon public duty or private business, than from the knowledge of the principles of the order and its forms and ceremonies. The members of such a body, as the one proposed, ought to be intimately acquainted with the local concerns and separate interests of the bodies they represent, not only ought they to have been bright and expert workmen, in their progression to distinction in the order, but they should continue to be so, by constant and uninterrupted intercourse with the Lodges, and daily participations in their labours. In short, the members of such a body ought to constitute the Masonic energy and intelligence of the Grand Lodges whom they would represent. On the other hand, your committee apprehend, many of the members would be selected, rather from their rank and dignity in political life and the casual circumstances before referred to, than the possession of those attainments in the order, which ought to be necessary qualifications of its members. These remarks are intended to convey our ideas of what would, in pre-

gress of time, be the result of the establishment of a General Grand Lodge, and not as reflections upon the highly respectable meeting who were convened at Washington.

Your committee however believe, that an occasional Convocation of Delegates from the different Grand Lodges would have a salutary tendency, and would furnish a remedy for many of the evils delineated in the communication referred to them. The deliberations of such an august and venerable body, consulting upon the great interests of the order, and dependent upon the good sense and judgment of the Craft, for the fulfilment of its wishes, would be received with enthusiasm, and its recommendations performed with alacrity. Although your committee are not aware that at present, "in one or two instances there are already two or more Grand Lodges in the same State, each claiming superior jurisdiction," as is stated in the communication; yet as the evil has heretofore existed and may occur again, the contemplated Convention might propose as a fundamental principle, that not more than one Grand Lodge should exist in a State, and there is little doubt but that the recommendation would be adopted by the different Grand Lodges. They could adopt measures calculated to promote an uniformity of work; though most assuredly they would find it difficult, if not impracticable, to enforce universal obedience to any Masonic ritual, whether it be the good old system, as handed down to us by our Masonic forefathers, or any of the new plans that have been recently adopted in various parts of our country. They might also propose measures calculated to suppress the publication of improper books on Masonry, an evil already of considerable magnitude, and rapidly increasing with the times.

Your committee are therefore of opinion that a Grand Convocation of Delegates from the different Grand Lodges throughout the United States, to meet on St. John the Baptist's day in June, 1823, in either the cities of New-York, Philadelphia, or Baltimore, would be proper and expedient. They would observe some delicacy in fixing upon our own city as the place of meeting, and if either of the other cities, or any other place not yet designated, should be preferred, they would abandon their preference, and cheerfully abide by the views of their other brethren. At the same time they would observe, that the central position of the city of Philadelphia, and the conveniences afforded by the use of the Masonic Hall, render it, in their humble opinion, the most suitable place at which the Convocation should be holden. Your committee believe that any general meeting should not be held at the city of Washington, but in one of our large cities, where the numbers, wealth, and respectability of the Craft would afford the Delegates suitable accommodations, and such other conveniences as might render their attendance pleasant and agreeable.

Your committee therefore offer the following resolutions for adoption.

Resolved. That the establishment of a General Grand Lodge of the United States, and the calling of a Masonic Convention for the purpose of instituting and organizing the same as proposed, is inexpedient, and, in the opinion of this Grand Lodge, impracticable.

Resolved. That a General Grand Convention of Delegates from the different Grand Lodges throughout the United States, for the purpose of consulting upon the interests of the order, be recommended to be holden on St. John the Baptist's day in June (the 24th) 1823. at the city of Philadelphia, or such other place as may be designated by the other Grand Lodges throughout the United States

Resolved. That this Grand Lodge will appoint Delegates to meet such Convocation as soon as it shall appear to be the wish of the different Grand Lodges throughout the United States that the same shall be holden.

Resolved. That the Grand Secretary be requested to transmit copies of the foregoing Report and Resolutions to the different Grand Lodges throughout the United States, and one copy of the same to Wm. W. Seaton agreeably to the request contained in the communication referred to your committee.

JOSIAH RANDAL, G. M.	}	<i>Committee.</i>
SAMUEL F. BRADFORD,		
BAYSE NEWCOMB,		
JAMES HARPER, Junr.		
THOMAS KITTERA,		
JOSEPH S. LEIS.		
GEORGE A. BAKER,		
EDWARD KING.		

Which Report and Resolutions were adopted.

Extract from the Minutes. GEO. A. BAKER, G. Sec'ry."

The objections contained in this report against an institution such as is therein described, your committee consider substantial and conclusive. An attempt, on the part of any National Institution, exercising jurisdiction co-extensive with the Union, to embrace "complete and universal control over the fiscal and purely masonic concerns of every Grand Lodge, subordinate lodge and individual member in the United States," would, in the opinion of your committee, be absurd and impracticable. But such does not appear to be the design of the Convocation at Washington: such is not the proposition submitted to the consideration of the several State Grand Lodges. The details of the plan, if adopted, are hereafter to be agreed upon; and it is not for a moment to

be presumed that such a minute and embarrassing interference with the concerns of Grand and Subordinate Lodges and of individual masons, as is objected to in the above report, would be seriously attempted.

The objects suggested by the Convocation at Washington City, as likely to be attained by the establishment of a National Grand Lodge are these two:

First, "to acquire, in a correspondence with foreign nations, an elevated stand for the masonry of this country, to unite with them in maintaining its general principles in their purity."

"Secondly, to preserve, between our own states, that uniformity in work, and that active interchange of good offices, which would be difficult, if not impossible, by other means."

These are objects which all must regard as of vital importance, and if attainable by the adoption of the measure suggested, as furnishing ample and powerful arguments in its behalf. A National Grand Lodge, composed, as it undoubtedly would be, of the most distinguished masons in the Union, would constitute a central point of Masonic Intelligence, from which the most luminous rays of useful light and knowledge would be, from time to time, emitted. The character of the order in our country, would be elevated in the estimation of the enlightened in other countries, and many facilities would be afforded for mutual illumination and improvement. Harmony, uniformity and increased mutual affection between the brethren in different parts of this widely extended republic, might be calculated on as natural and almost necessary results of the measure, if judiciously arranged and properly conducted. Much, it is true, must depend on the details of the plan; and the utmost caution should undoubtedly be exercised to guard against the abuse of an institution capable of such an extensive influence as that now proposed.

Uniformity in the exercise of our mystic rites, and a settled adherence to the same general principles and rules of conduct are obviously of the greatest importance to the interests of the Craft. An occasional convocation of the most enlightened masons from every quarter of the Union, and a free mutual interchange of views, sentiments, and feelings, would tend much to the removal of little local jealousies, to the amalgamation of various and apparently discordant materials, to the settlement of certain great leading principles, upon the basis of mutual conciliation and agreement,

and to the establishment of an acknowledged standard as to the mode of conducting the mystic rites and ceremonies of the order. Indeed, the happy tendency of a free interchange of sentiment between brethren from every part of the Union, meeting upon the level, and under all the pleasing associations of the Masonic tie, appears to your committee too obvious to require further illumination.

Objections are made to the seat of the National Government as the site of a General Grand Lodge and perhaps those objections are sufficiently weighty to render it an essential condition to the co-operation of this Grand Lodge, that some other more appropriate and less objectionable place should be determined on. Nothing surely more imperiously demands the cautious vigilance of the fraternity, than the preservation of Masonry from all connection with the political institutions and political intrigues of the country; and although it is utterly impossible to avoid the danger of abuse in any human concerns, no exertions should be spared to protect our masonic establishments from being made the theatres of political manœuvring, and being converted into the engines of personal or party aggrandizement. The establishment of a National Grand Lodge at Washington might have the dangerous tendency to connect our order with the political institutions of our country, and as is justly remarked by the Pennsylvania report, "it is to be apprehended that persons would be selected as delegates, rather from the circumstance of their attendance upon the seat of government, upon public duty or private business, than from the knowledge of the principles of the order and its forms and ceremonies." This objection will however be sufficiently obviated by the establishment of the General Grand Lodge in some other city. Either Philadelphia, New York, or Baltimore would be a convenient place for the meeting of such an institution, and would be free from the dangerous tendency justly attributable to the city of Washington.

The expenses necessarily attending the establishing of a National Grand Lodge may perhaps be urged as an objection against it. If however the meetings be held, as in the opinion of your committee they ought to be, not oftener than once in every five, or seven years, the expense, it is presumed, would be hardly felt by the fraternity. The attendance of one or two delegates from each Grand Lodge would be amply sufficient, and such attendance afforded only once in the periods just suggested, could not produce an expense worthy of serious consideration or apprehension, by the

craft. It ought however to be an indispensable condition that the meetings of the proposed institution should not be held more frequently than the interests of the fraternity, and the attainment of the great ends of the establishment might seem to require. Annual or biennial meetings would be seriously objectionable, as they would not only create an unnecessary expense, but by being more frequent than the business of the order would demand, they would be the more likely to be employed for purposes foreign from the objects of their institution.

The Grand Lodge of Pennsylvania, it will be seen, has expressed its approbation of an occasional "convention of Delegates from the different Grand Lodges throughout the United States," and such appears to your committee to be substantially the character of the institution proposed to these several Grand Lodges. The regular organization of such a body, the appointment of officers, and the adoption of a General Grand Constitution for the establishment of certain leading principles and the promotion of uniformity in certain important particulars, could not, it is presumed, be productive of injury. And your committee cannot avoid remarking, that experience has already demonstrated the practicability and utility of such an institution, in the success and prosperity which have attended the operations of the General Grand Royal Arch Chapter of the United States. The happy results which have flowed from that institution, in the promotion of order, harmony, and uniformity in the higher degrees of Masonry, warrant the conclusion, that effects equally desirable would result to the Craft from the establishment now proposed; nor are your committee aware that any objections can with propriety be urged against a National Grand Lodge which would not equally apply to the General Grand Chapter.

At any rate, it appears to your committee, that whatever opposition might be deemed proper to the institution proposed when all its details were determined on, no evil can result from a compliance with the suggestion of the very respectable convocation whose communication is under consideration, so far at least as "to appoint one or more delegates," on the part of this Grand Lodge, to meet other delegates in the city of Washington, on the second Monday of February next, to consult with them on the subject, and to endeavour, if possible, so to organize a National Grand Lodge as to obviate the objections which are now anticipated against it. The plan, when devised, will be submitted to the inspection

and consideration of this Grand Lodge, and it will be time enough then, if the details shall be found to be objectionable, to refuse our co-operation in the proposed establishment. With these views the committee recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge would be much gratified by the establishment of a National Grand Lodge under proper restrictions, limitations, and regulations.

Resolved, That _____, _____, be appointed Delegates on the part of this Grand Lodge to attend the proposed meeting of delegates in the city of Washington, on the second Monday of February next, to deliberate on the organization of such General Grand Lodge.

Resolved, That it be an indispensable condition of the co-operation of this Grand Lodge, that the superintending power of the proposed National Institution be limited and general, not extending to the minute, local, or fiscal concerns of the State Grand Lodges nor claiming jurisdiction over the cases of individual brethren, who may appeal from the decisions of subordinate lodges.

Resolved, That in the opinion of this Grand Lodge, the city of Washington ought not to be the site of a National Grand Lodge, and that the regular meetings ought not to be held, oftener than once in every — years.

All which is respectfully submitted.

W. G. HUNT,
THO. H. BRADFORD. } Com.

Which report being read was agreed to except that part which goes to sanction the establishment of a General Grand Lodge at Washington City. A motion was made by Brother Barry, and concurred in that that part of the report be re-committed to a select committee, with instructions to report against the proposition to establish such General Grand Lodge.

SATURDAY, Aust 31, 5822.

The select committee to whom was referred the report of the committee on Foreign Communications, offered the following report, which was read and adopted by the Grand Lodge:—

The Select committee, to whom was re-committed the report of the committee upon foreign communications, have agreeably to order had the same under consideration, and beg leave to report

That they have taken into their deliberation, the proceeding of a number of members of the society of Free Masons, from various parts of the United States; composed of mem-

bers of Congress and strangers assembled at the Capitol, in the City of Washington, March 9th, 1822; recommending the adoption of a General Grand Lodge of the United States: They have viewed this communication, with all the deference so eminently due to its distinguished sources, yet at the same time, with the freedom, and frankness characteristic of our order, and solicited by the respectable assemblage at Washington.

In contemplating this project, for superadding another story to the civil fabric of Masonry, it may not be improper to view the causes and necessity which led to the creation of Grand Lodges.

It is a fact familiar to every mason that the essence of the order, its noble precepts of benevolence and charity, at once the protection and glory of the brothers of the mystic tie, are to be found in the Lodge, emphatically so called, untrammelled by any governmental connection or municipal machinery whatever, independent of the existence of Grand Lodges, and before they were ever thought of by the fraternity.

It is here, that, Masonry first displays itself, in a palpable external shape. It is in this social form, that the excellencies of Masonry are practically inculcated upon its votaries, and all the virtues of the heart are cherished and nourished into the full bloom and perfect fruit.

What then is the necessity of a Grand Lodge? Principally, we answer, as a convenient appellate body from the the decisions of the subordinate Lodges, affecting personal feeling and character.

It has, no doubt, other valuable effects in congregating masonic characters to a considerable extent, as all social assemblies have; but this is the essential feature which endears it to the craft. It is our city of refuge in distress, it is our asylum from oppression or mistake.

But does any necessity of this kind extend to a General Grand Lodge? The operation of masonry is essentially domestic and private; it delights in the offices of private friendship and charity; to reconcile its members suffering under erroneous impressions of each other; or the victims of momentary passion.

The widow and the orphan, in fine, the removal of distress in every possible shape, are the darling objects and essential element of Masonic activity; all else is subordinate, or matter of pure unmixed expediency. Does this expediency exist in favour of the present proposition? We think, most decidedly not.

Innovation in practical institutions, is at all times *prima facie* improper.

The lamentable lessons, which are read to us, in the commotions and calamitous revolutions of empires, conclusively establish this truth. On every occasion of essential alterations, in matters effecting the actual concerns, and feelings of men, the necessity should be imperative, the remedy clear and unequivocal. But if these maxims are consecrated by experience, in the affairs of political government, how infinitely more obligatory are they in a moral institution, vitally depending upon unanimity and harmony among its members, and beheld through the long vista of "an hundred ages." Innovation in masonry, properly and essentially so called, is, we all know, a solecism; the thing has not, cannot be. But yet we think the most scrupulous caution should extend to the changes of its great leading, municipal regulations.

We should not proceed one step beyond the evident dictates of imperious necessity. Let us, now for a moment contrast the imperfect sketch which has been given of the Lodge and the Grand Lodge, with the operation of a General Grand Lodge. The latter is a distant and national institution; it could scarcely touch us in a solitary point of affection; it could afford no remedy in distress; it could hardly cultivate any social sympathies beyond the present system of masonic intercourse; and so far from coming home to the domestic circle, with its charities and good offices, it soars almost at a sightless and heartless distance from us all.

Its moral superintendence, is therefore, an impossibility. What then is it to do? Is it to superintend the Grand Lodges of the United States? What are its peculiar capacities and aptitudes for this extensive office? But, while we distinctly state, that no domestic necessity is known under the jurisdiction of this Grand Lodge, or from its foreign correspondence, requiring the creation of a General Grand Lodge, yet, in courtesy to the eminent brethren who have addressed this communication to us, we will attend to the reasons which they have assigned for this measure.

They observe, that, "there are two points which at once present themselves in connection with the idea of establishing a General Grand Lodge of the United States."

"The first is, to acquire in a correspondence with foreign nations, an elevated stand for the masonry of this country; to unite with them in maintaining its general principles in their purity, and secondly, to preserve, between our own

states, that uniformity in work, and that active interchange of good offices, which would be difficult, if not impossible by other means." The committee cannot resist the expression of their most painful regret, that an object so purely political, so foreign and extraneous to the lowly and benevolent principles of the masonic institution, should have allured their worthy brethren, at the metropolis of the union, into its splendid snares.

How is the masonry of the United States to acquire an elevated stand with foreign nations; but by living up to its sublime precepts; by meeting upon the level, and parting upon the square; by continuing the same good old course, which has raised the institution to its present high and dignified standing.

If there is any other mode of accomplishing this object, we know it not.

But how is a General Grand Lodge to increase the active virtues of masons, or restrain their ill propensities? Certainly not by edicts from Washington, nor by any magic of masonic decrees. How then is it to aid the subordinate, or as we would rather say, the original Lodges, in the cultivation of masonic virtues: But our distinguished correspondents at Washington say, we might unite with foreign nations in maintaining the general principles of masonry in their purity.

If we do not now so unite, it is a novelty to us—it is more; it is a novelty in masonry. What diversity or difficulty, now exists, in this maintenance of the pure principles of the order, we are utterly at a loss to know.

Again we are told that a General Grand Lodge would "preserve, between our own states, that uniformity in work and that active interchange of good offices, which would be difficult, if not impossible by other means." We have always been taught, and are still most firmly of the belief, that masonic work was substantially uniform all over the earth. It has ever been the pride, and is still the great excellence of the society, that its language is universal and uniform.

How, otherwise, do the brethren of different climes and various languages, whether, in the turmoil of battle, or the dark silence of night mutually recognize each other.

The deformity, or discrepancies then impliedly complained of, must be of the more trivial description, more worthy the attention of a Martinet than a solid soldier.

May we not urge the principle of uniformity in masonic minutiae, (and no other diversities can exist,) to as injudicious

a degree, as it has vainly been attempted in religion, If a celebrated emperor was astonished, when no two watches would exactly agree in denoting time, that he should have so pertinaciously attempted to make the human mind agree in religion; ought we not to avail ourselves of this lesson and carefully to guard against losing the good we so pre-eminently possess, in pursuit of an imaginary, perhaps an impracticable addition? The present uniformity of masonry, its tongue the only universal one upon the surface of the globe, so long the desideratum of scholars, protects and cherishes, endears and identifies its members with one another, all over the world.

And what more ought we to want? Is it unfortunately true, as we might infer from the Washington correspondence, that the active interchange of good offices between the Free masons of our own states, is difficult, if not impossible, from the present means of communication? On the contrary, does it not flourish with unparalleled harmony, and to an unequalled extent? What speck of discontent is there visible on the Masonic horizon; and if there were, how portentous must it be to justify this momentous change, in the external government of Free masons? Let us not, in quest of precise uniformity in non-essentials, degrade our sublime and moral institution into a ritual of forms and ceremonies; a manual of mechanical movements, to the neglect of its high souled virtues, which recommend it to every generous and noble heart.

Let us not, in the fulness of masonic prosperity, ungratefully requite the beneficence of heaven, by aiming at a perfection denied to mortals.

But independent of these objections, we are opposed to this project, from our dread of its perversion to political purposes.

Not that, for one moment, or in any way, we would ascribe such views to our excellent and distinguished correspondents, they are utterly incapable of supporting such schemes; But this circumstance does not exempt the proposed institution, from its capacity of political alliance.

We dread the slightest approximation, the remotest prospect of so unhallowed a perversion of the order.

We should ever deplore the destruction of a society, famed through such a lapse of centuries, for its undeviating cultivation of the human heart. Its subservience to the malignant passions, and the cruel animosities of political strife, would be a sad blight in the moral world.

The very thought is distressing to every friend of man. The social charities of masonic life, are too dear to risk upon this trackless ocean of experiment.

We want no more government than that we have so long enjoyed, with increasing felicity and prosperity. What could compensate this Grand Lodge, or the society at large, if this new project should excite so large a schism, as a third of the Grand Lodges of the United States; yet, the proposed General Grand Lodge may go into existence, upon the very face of its proposal with a minority so fearful to every good mason.

What then, would become of our boasted harmony and uniformity, thus easily sought? All lost in this wanton change and innovation; new barriers of division raised up; sects of modern and ancient masons created, as of late unhappily existed in England. These reasons apply in a remoter degree, to the project of a convention, with advisory power, as proposed by the most worshipful Grand Lodge of Pennsylvania. This Grand Lodge ought to see the necessity of this step, before it sanctions a meeting with such undefined objects. Your committee therefore recommend the adoption of the following resolutions.

Resolved, That in the opinion of the Grand Lodge of Kentucky, it is inexpedient to form a General Grand Lodge of the United States; and further, that it is unnecessary to adopt any measures for an occasional convocation of delegates from the different Grand Lodges of the respective states, as proposed by the Grand Lodge of Pennsylvania.

Resolved, That the Grand Secretary, be requested to transmit copies of the foregoing report and resolutions to the different Grand Lodges, throughout the United States, and one copy of the same to William W. Seaton, Esq. at the City of Washington, agreeably to the request contained in the communication referred to your committee.

WM. T. BARRY, Ch. }

J. SPEED SMITH, }

MANN BUTLER. }

Committee.

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OBITUARY.

Having enjoyed the pleasure of an intimate personal acquaintance with the valuable man, whose death is announced in the following article, we know how to appreciate the loss which has been sustained not only by the community in which he lived, but particularly by the Masonic circle of which he was a bright and distinguished ornament. Such men as Mr. CRANS-

TON shed a lustre on our institution, and their early loss cannot but be sincerely deplored by every upright and honorable Mason. The following obituary notice, which we copy from the Georgian, a newspaper printed in Savannah, and the annexed account of the proceedings of the Georgia Royal Arch Chapter, do no more than justice to the amiable, intelligent, and upright character of the deceased. By all who knew him he was beloved, and we feel it to be our duty to add the tribute of our personal respect and esteem, and the expression of our hearty condolence with his bereaved neighbors and fellow-citizens, and with the members of his own immediate masonic household.

FROM THE GEORGIAN.

DIED—At Middletown, (Con.) on the 25th July, the Rev. WALTER CRANSTON, Rector of Christ Church in this city, in the 30th year of his age.

The loss society has sustained by the death of this estimable man, is evinced by the deep sorrow which the annunciation has produced upon all. The virtues which distinguished him while living, will embalm his memory in the hearts of those who knew him, and serve in some degree to lessen the unavailing regrets this severe dispensation must produce.

The members of his congregation will the most sensibly feel the privation his death has produced. For seven years that he has been their Pastor, he indefatigably discharged the duties of his station. In seasons of calamity he did not desert them; the distressful period of the fire, and the fatal season of pestilence that succeeded it, eminently displayed his ardent benevolence, his zealous piety, and his active humanity. In the chamber of sickness and the abodes of poverty and distress, no one could be more assiduous in administering the consolations of religion and the sympathy of a feeling heart. The tears of the widow and the orphan, that he so often has dried with the tender hand of pity and commiseration, must once more flow in sorrow for his untimely death.

His religion was characterised by meekness and toleration; he sought to win by persuasion rather than to overcome by terror, and condemned no one for believing in a different faith from his own.

His manners, mild and pleasing in an eminent degree, and his mind, highly cultivated, and enriched by extensive reading in the dead as well as living languages, fitted him for society, and caused him to be esteemed by all who knew him.

He was pious without bigotry, learned without pedantry, benevolent without ostentation. Free from guile, and devoid of

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every species of hypocrisy, he judged of all mankind by the standard of his own purity. The qualities of his mind and the virtues of his heart, were unalloyed by any selfish or interested views. His actions were the impulses of ardent feelings, and of a heart warm with the best qualities of our nature. Frank, open, and undisguised, he gained upon the affections of all, and those who enjoyed his friendship, and knew how to appreciate his worth, must long lament the void his death has created, and deplore the early loss of so estimable a man.

GEORGIA ROYAL ARCH CHAPTER, No. 1.

At a special meeting of the Georgia Chapter, convened at their hall, in Savannah, on Friday evening, August 9 1822, the Most Excellent High Priest, Jacob De La Motte, M. D. addressed the Chapter as follows:

BRETHREN AND COMPANIONS,

You have been convened this evening, by special notice, on a melancholy occasion; an occasion, which, whilst it draws forth our sympathies, rouses those fraternal feelings inseparable from the Masonic principles, we have pledged to each other to maintain. The loss of a worthy Companion in our order, bereaves us of a prop and stay to our fabric; it deprives us of a *key stone* in the arch, that requires our utmost skill, attention, and labor to replace. The loss to society is no less serious, because we are thereby deprived of practising those virtues *without*, that are inculcated *within a Lodge*. Indeed, the loss of a zealous Companion, severs the Masonic chain that binds man to man in the exercise of those noble attributes, *faith, hope, and charity*.

If these reflections meet in you a coincidence of opinion, you will, with me, lament the demise of our Reverend Chaplain and Companion, Brother WALTER CRANSTON, whose death I now formally announce to you, in the body of this Chapter, of which he was a conspicuous member and distinguished officer. In accordance, then, with that respect due the memory of our worthy companion, reverencing as we should do, the manifold excellent qualities that distinguished, while living, this good and zealous Mason; it becomes us by appropriate demonstrations of respect to evince to the world and our Brethren at large, that we duly appreciate the virtues of those whose exemplary lives were subjects of commendation. Such then being the unfeigned sentiments of the individual who presides in the elevated station of High Priest in this Chapter, he offers to your consideration the following:

Resolved, That the Georgia Royal Arch Chapter deeply regret the loss sustained in the deprivation of the services of their Chaplain, the Rev. Walter Cranston, by his unexpected demise;

that emulating the virtues and Masonic zeal of their late estimable companion, they sincerely, affectionately, and fraternally deplore his early fate, that in thus recording on their minutes the high sense entertained of his exalted character, as a liberal minister, and ardent devotee in the cause of Masonry, they will cherish in remembrance his exemplary virtues, as being worthy of imitation by the Masonic fraternity; and, that as he was a steady and warm supporter of the principles of our order, disseminating good will and fellowship among the brethren, in this terrestrial Lodge, we are consoled with the hope that his immortal spirit is enjoying its reward in the Celestial Lodge above.

Resolved, That as a mark of respect, the members of this Chapter do wear crape on the left arm for 30 days.

Resolved, That a committee of five companions be appointed to unite with committees of the several Lodges in the city, and the vestry of Christ Church, to devise and adopt such other measures as shall comport with their feelings in demonstration of further respect to his memory.

The above resolutions being unanimously adopted, it was also resolved, that the address and resolutions of this meeting be published in the gazettes of the city.

CUTHBERT, Sec. P. T.

FROM CROSS' TEMPLARS' CHART.

ORDER OF KNIGHTS TEMPLARS.

THIS Religious and Military Order, whose virtues and prowess emblazon the historical page, and the memory of whose unmerited persecution will evoke the tribute of a sigh from every generous breast, originated in Jerusalem. A. D. 1118.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz: Hugh de Paganis and Godfry Adelman) moved by a sense of the dangers to which the pilgrims were exposed on their journey to and from Jerusalem, formed a little society, to serve as a guard to conduct them beyond the defiles of the mountains, and other dangerous passes. These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian Church, called the Church of the *Holy Temple*, on which account we were called Templars, or Chevaliers of the Temple, and not from the Temple of Jerusalem, that having been destroyed by Titus Vespasian almost a thousand years before the society of Templars was instituted.

It would be useless, as Lowrie justly observes, to attempt to prove that the order of Templars is a branch of Freemasonry. This part has been invariably acknowledged by Masons themselves, and none have been more jealous to establish it than the

every species of hypocrisy, he judged of all mankind by the standard of his own purity. The qualities of his mind and the virtues of his heart, were unalloyed by any selfish or interested views. His actions were the impulses of ardent feelings, and of a heart warm with the best qualities of our nature. Frank, open, and undisguised, he gained upon the affections of all, and those who enjoyed his friendship, and knew how to appreciate his worth, must long lament the void his death has created, and deplore the early loss of so estimable a man.

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enemies of the order: the former admitted the fact not only because it was honourable to them, but because it was true; the latter have supported it because by the aid of a little sophistry they hoped to employ it to the disgrace of the order.

Although the professed object of this association was to protect those christian pilgrims whose mistaken piety and zeal had led them to the Holy City, yet it is beyond a doubt that its chief and primary intention was to practice and preserve the *rites* and *mysteries* of Freemasonry. We know at least that the Knights Templars not only possessed the mysteries, but performed the ceremonies and inculcated the duties of Freemasonry, and it is equally certain that the practising these rites could contribute nothing to the protection of the Roman Catholic pilgrims. Had the Templars publicly avowed the real object of the institution, instead of that favour and honor which they so long enjoyed, they would have at once experienced the animosity and vengeance of the Papish Church. But as they were stimulated with a sincere regard for her religion, and with a decided abhorrence of the Infidel professors of Judea, it was never once supposed that they transacted any other business at their secret meetings, than that which concerned the regulation of their order, the advancement of the Romish Church, and the extirpation of its enemies.

About the time of the Knights Templars chivalry had arrived at its highest perfection; when it made its first appearance, the moral and political condition of Europe was, in every respect, truly deplorable. The religion of JESUS CHRIST existed but in name; a degraded superstition usurped its place, and threatened to destroy the reason and dignity of man. The political rights of the lower orders, were sacrificed to the interests of the great. War was carried on with a degree of savage cruelty, equalled only by the sanguinary contentions of the beasts of prey; no clemency was shown to the vanquished; no humanity to the captive. The female sex were doomed to the most laborious and degraded occupations, and were deserted and despised by that very sex on whose protection and sympathy they have so natural a claim. To remedy these disorders, a few intelligent and pious men formed an association, whose members were sworn to defend the Christian Religion, to practice its morals, to protect widows, orphans, and the weaker sex; and to decide judicially, and not by arms, the disputes that might arise about their goods and effects. It was from this association that the order of chivalry arose, and not, as some think, from the public investiture of arms, which was customary among the ancient Germans.

But whatever was the origin of chivalry, it produced a considerable change in the manners and sentiments of the great. It could not, indeed eradicate that ignorance and depravity

which engendered those awful evils which debased mankind and deluged the world in blood. It has softened, however, the ferocity of war; it has restored the fair sex to that honourable rank which they now possess, and which they are at all times entitled to hold. It has inspired those sentiments of friendship and sympathy which have contributed so much to the civilization of the world, and has introduced that principle of *honour*, which (though far from being a laudable motive to action) often checks the licentious, when moral and religious considerations would make no impression.

We are assured that until as late as 1804, there existed on Mount Libanus one of those *Syriac Fraternities*, from whence several members of those trading associations of Masons migrated into Europe; and as the order of Templars was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are, fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author* who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the *Syriac Fraternities*.

The connexion between chivalry and Freemasonry is excellently exemplified in the fraternity of Knights Templars. It is well known that this association was an order of chivalry; that the Templars performed its ceremonies and were influenced by its precepts; and it has already been shown, that the same association was initiated into the mysteries, was regulated by the maxims, and practised the rites of Freemasonry. But though they acted in a double capacity, it must be evident to all who study the history of the Templars, that their Masonic character chiefly predominated, and that, to them we are indebted for the preservation of an institution which has been a source of comfort and relief to the unfortunate and distressed, and of the highest gratification and felicity to the PHILANTHROPIC, HUMANE, and BENEVOLENT.

*Adler de Drusis Montis Libani. Rome, 1786.



ROYAL ARCH SONG.

WAEN orient Wisdom beam'd serene,
 And pillar'd Strength arose;
 When Beauty ting'd the glowing scene,
 And Faith her mansion chose;
 Exulting bands the fabrick view'd,
 Mysterious pow'rs ador'd;

enemies of the order: the former admitted the fact not only because it was honourable to them, but because it was true; the latter have supported it because by the aid of a little sophistry they hoped to employ it to the disgrace of the order.

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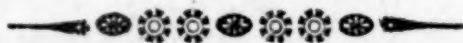
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And pillar'd Strength arose;
When Beauty ting'd the glowing scene,
And Faith her mansion chose;
Exulting bands the fabrick view'd,
Mysterious pow'rs ador'd;

And high the Triple Union stood,
That gave the *mystic* word.

Pale Envy wither'd at the sight,
And frowning at the pile.
Call'd Murder from the realms of Night,
To blast the glorious toil;
With ruffian outrage, join'd in woe,
They form the league abhorr'd,
And wounded Science felt the blow,
That crush'd the *mystic* word.

Concealment, from sequester'd cave,
On sable pinions flew,
And o'er the sacrilegious grave,
Her veil impervious threw;
Th' associate band in solemn state
The awful loss deplor'd,
And Wisdom mourn'd the ruthless fate,
That whelmed the *mystic* word.

At length, through time's expanded sphere,
Fair Science spreads her way,
And warm'd by truth's refulgence clear,
Reflects the kindred ray;
A second fabrick's tow'ring height
Proclaims the *sign* restor'd,
From whose foundation, brought to light,
Is drawn the *mystic* word.

To depths obscure, the favour'd Trine
A dreary course engage,
'Till through the Arch the ray divine
Illumes the sacred page!
From the wide wonders of this blaze,
Our ancient *sign* 's restor'd,
The Royal Arch alone displays
The long lost *mystic* word.

MASONIC INTELLIGENCE.

A new Royal Arch Chapter has been recently organized at MAYSVILLE Ky. by virtue of a dispensation from the M. E. Grand High Priest of the Grand Chapter of Kentucky. The following are its present officers. viz

M. E. William B. Phillips, High Priest,
 Samuel Treat, King,
 Samuel January, Scribe.
 John Fisher, Captain Host.
 Tho. L. White, Prin. Soj.
 Joseph M'Clain, R. A. Captain.
 Chancery B. Shepherd G. M. 3d V.
 William Tinker G. M. 2d V.
 Lynch A. M'Ghee, G. M. 1st V.

A new Chapter has also been organized at SPRINGFIELD, Washington County, by virtue of a dispensation from the M. E. Grand High Priest. The following are the principal officers:

M. E. Dabney C. Cosby, High Priest,
 Edward B. Gaither, King,
 Martin Hardin, Scribe,
 Martin W. Ewing, C. H.

At the last grand annual communication of the Grand Lodge of the State of New-York, the following letter, received from the R. W. William H. White, Grand Secretary of the United Grand Lodge of England, was read and ordered to be entered on the minutes:

"FREEMASONS' HALL, LONDON, 2d January, 1822.

'R. W. BROTHER,

"IN answer to your communication of the 7th September last, I am commanded by the M. W. Grand Master, His Royal Highness the Duke of Sussex, to state to you, that Brother J. G. D'Obernay was invested with powers only to give the Royal Arch degree in New Spain, and no where in the British Colonies; but that, intelligence having been received of his misconduct as a Mason while at Jamaica, orders were sent out to the R. W. Provincial Grand Master of that Island, (Brother Dr. Clare,) to withdraw the diploma which had been given him for that pur-

pose. You will, therefore, be good enough to return the document, which Brother D'Obernay has so abused, and which you have so properly detained, in a letter addressed to the M. W. Grand Master, to be delivered into His Royal Highness' own hands, and that letter enclosed in a cover directed to me, at this place, in the usual form.

"I have the honor to be, with every sentiment of fraternal regard,

"R. W. Brother,

"Your very obedient servant and Brother,

"WILLIAM H. WHITE, *Grand Secretary,*

"United Grand Lodge of England.

"To the Right Worshipful Elias Hicks, Grand Secretary,

"Grand Lodge of New-York."

The Grand Lodge of Ohio, at its last annual convocation, recommended to the subordinate Lodges under its jurisdiction the discontinuance of refreshments at the meetings of said Lodges.

The following resolution was offered in the Grand Lodge of Ohio, and laid over for consideration until the next Grand convocation, viz.

"Resolved, That it shall be the duty of every subordinate Lodge to require of every candidate for the mysteries of Masonry, previously to his being admitted thereto, an explicit declaration of his belief in the existence and perfections of Deity, and in the truth and certainty of the Holy Scriptures."

The first class of the New Series of the Grand Masonic Hall Lottery was drawn on the 29th of August, under the direction of Messrs. James Anderson, & Co. Agents. The highest prize of \$2500 was drawn by Mr. G. C. Tallaferra of Augusta, Bracken county, and the prize of \$1000 belonged to Mr. Hutchins of Paris. This class yielded a net profit to the Grand Lodge of Twelve Hundred Dollars. Another class is now in forwardness and will soon be drawn. It is in contemplation to make immediate arrangements for the commencement of the erection of the intended Grand Masonic Hall, and it is not improbable that the Corner Stone may be laid early next spring.

LADIES' LITERARY MAGAZINE.

HISTORY OF A MODERN ATTORNEY,

WRITTEN BY HIMSELF.

CHAPTER VI.

"No more on prancing palfrey borne,
He caroll'd light as lark at morn."

MY journey was but the journey of a single day, and though unchecked with incidents, it was spent, I trust, in useful meditations on the past, the present, and the future.

The squirrel gamboled unmolested, and the partridge whirled unheeded by. My heart was too full of my own misfortunes; too well attuned to sympathy, to attempt the injury of the humblest insect that buzzed in the air. I conned over my past life, "e'en from my boyish days" and

"Remembrance woke with all her busy train,
Swelled at my heart, and turned the past to pain.

I thought of my youthful companions who gamboled with me at school, who with me launched their barks upon the world's troubled ocean; how are they scattered! how various their destinies! Too many I fear, like me, the sport of an "ill-wind" and "gone by the board. I grew melancholy,

"——raised a faint whistle to cheer up my heart,"

and looked forward to happier days. I built castles in the air, and enjoyed the ephemeral residence, and thus I

"——chased the dull satieties of life,
Wrapt the soul in meditation,
Or through creative fancy's flowery wilds,
Had the mind entranced."

This employment ministered *pro tempore* to my happiness, which is the most that can be really looked for in this "house of mourning." Hope sometimes smiled and told me flattering tales of fees, of honors, of distinctions, in prospective. Hope is a com-

mon on which the lowest of the low have a right to feed, secure from the penalties of an action of trespass *quare clausum fregit*. When overcome with fatigue after climbing a devious hill, I would rest my weary limbs, and in reviewing the grandeur and variety of the country over which I had passed;

“——— that long extended plain,
And yon wide groves already passed with pain!
Yon ragged cliff whose dangerous path I tried,
And last this lofty mountain's weary side!”

I would then for a moment indulge my fancy in the contemplation of past events, and in picturing the destiny of this mighty republic, where man enjoys perfect liberty, except when in the hands of a merciless creditor.

Just as night set in, I reached the principal Inn, in the town of ———, and to keep up appearances, announced my frolic to “mine host” and they of the law with whom I was acquainted. I retired early to rest to avoid the jeers of my acquaintances, who enquired, I thought rather pertinaciously, after the game I had brought down in my rambles, and who did not seem entirely satisfied with my answer, that I had eaten for my dinner all I had killed. Weary in body and depressed in spirits, I sought repose in the arms of

“That silent power, whose welcome sway
Charm'd every anxious thought away.”

The court commenced on the following day. It was an inferior tribunal and the magistrates of the county presided. A sheriff was to be elected, and their worships were the electors, and to my astonished sight the bottle and the bowl were circulated on the bench by the rival candidates, unreserved and unrestrained, and the jibe and the joke went round with as much vivacity as though the Temple of Justice had been a Hall of carousal! Anacreon, were he now alive, might have sung this victory of Bacchus over the guardians of the law, in as lively strains as he has chanted the supremacy of Love!

“In jolly hymns they prayed the god of wine,
Whose earthen images adorn the pine.”

I will not say that those who treated meant bribery thereby, or that they who drank accepted this implied condition. I leave

the motive to those who administered, and the effect to those who drank; but such a procedure (I regret to say in the state of — it is a common practice,) is a disgrace to the court which patronizes it. A motion was very early made by the attornies "that the bottle be sent from the bench to the bar," and for the first time, I now heard a motion go to the court without opposition! The bench replied that the subject had been before the court so short a time, that they had not yet bestowed upon it that deliberation which its intrinsic consequence required, and they, therefore, took a short *advisare*. A while afterwards, the court having nearly exhausted the subject, decreed that the bottle should descend from the bench to the bar, and here again I witnessed a novelty, an unanimous acquiescence of the bar in the opinion of the court; I heard nothing of bills of exceptions, writs of error, *et cetera*. The decree of the court was approved and swallowed by the whole corps of attornies *nemine dissentiente*.

I had two important designs to accomplish, one to raise cash to pay my bill, the other to procure a horse. The first was a condition precedent to which I could not leave the hotel, the other *si je puis*. It was true that I could walk home and call it a frolic, but I was fearful, should I attempt to depart from the hotel "without leave first had and obtained," the keeper might not be disposed to give that sort of turn to the matter, and I dreaded a "hue and cry" and the "hot pursuit." The term was drawing to a close, I came without cash, and my pockets were as yet un replenished. The tavern bill haunted me in my sleep, the spectre visited me in my dreams, and each night displayed a still more *lengthened* and horrid visage; I dreamed that it amounted to an enormous sum, that "I tried each art" to soothe the landlord, to procrastinate, to "get day;" but all in vain. No plea would be taken but that of payment; I was seized and put in "durance vile." Such were my nightly banquets.

O! how I envied those sleek faced, jolly, contented mortals, who, as Shakespeare says, "sleep well o' nights." Torn and harrassed by day, it would have been some comfort could I have looked forward to night for an oblivion for my cares; sigh upon sigh would arise whilst I would lay and listen to the wild and jovial

laughter which echoed from the neighboring rooms! I was almost ready to exclaim with Gifford, that I was

“Born in misery and baptised in tears.”

If I slumbered but for a moment, “Monsieur Tonson came again.” Real and tangible creditors I have always been able to satisfy, at least for a time, with promises and assurances; but this night, my dun was inexorable; the “pound of flesh” he would have!—I pray my creditors, if they have bowels of compassion, to spare me from the importunities of a dun so inexorable. Even the most lenient

“——— are messengers,

That feelingly persuade me what I am.”

I would often ask myself “*Cur ante tubam tremor occupat artus?*” and strive to draw courage from the question; but it produced only a momentary flash. I called to mind the maxim, “*Quid sit futurum cras, fuge quaerere;*” but I could not practice it. I was supremely wretched! The reader will probably say, “these afflictions are magnified, the cause was too trifling to produce such effects.” With those whose purses are full, these nightly broils may seem but short, but let them remember I was penniless, I could turn no where for refuge; I was in a situation where exposure would point at me the finger of derision, and blast the future prospects of myself and family.

But to proceed; and now “a lighter sequel runs,” for the next day brought with it an abstinence from immediate cares; a fee was thrust into my hands, and such were my raptures at this timely relief, that I scarcely listened to the good man’s brief of the case. When the paroxysm of my joy had subsided, I found that I had merely extricated myself from a present evil, and that my general prospects were still wrapt in the dark clouds of wretchedness, and not one star of brightness beamed upon me.

The ensuing night, however, Morpheus and I became loving bedfellows, and, folded in his arms, I snored undisturbed. “Blessed” said the worthy governor of Baratania, honest Sancho, “be the man who first invented sleep.” I arose refreshed and with a face less worn than I had worn for the previous week. At this court another suitor employed me, and being but a mere novice in the practice of fee charging, I enquired of a skilful

and experienced brother for information relative to the quantum of cash which I should require as my fee, presuming the fraternity had some settled rules. "Get what you can," was his laconic reply. I have since learned that this is an established principle in the *fee code* of the brotherhood; and as it is my duty to follow established precedents, I too act under this rule.

This trip, however, upon the whole was a productive one, for I also managed so as to get a horse, and paid for him, and that in the way of my trade. I have no cause to believe that my client rued the bargain, although I am well convinced that my whole stock in trade was of far less value than the horse. Still my client could not be said to have been cheated, for the offer was voluntary, and had I not taken him, some other shark would have gotten him:

————— O foolish

Is that poor man who hangs on lawyer's counsel!
There is, betwixt the smile which he doth put on
When feed, he'll promise success, and the verdict,
More fees and costs, than they did ever dream of;
And when he's call'd on, he enters *non pros*,
Perhaps to sue again.

I could not but reflect upon the rapid changes of fortune. As I went I swung to the bottom of the wheel; as I returned I sat triumphantly on the top. Two weeks before, and a horse seemed to be an acquisition to which it was preposterous for me to aspire, and yet I had acquired one, and that too by a process so unattended with expense, that I began to flatter myself that dame Fortune would again look kindly on me. The reader has not forgotten the quotation at the head of this chapter. The end shews that I may now fairly change the reading and triumphantly exclaim,

"Again on prancing palfrey borne
I carrol light as lark at morn.

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FROM "LIGHTS AND SHADOWS OF SCOTTISH LIFE."

THE OMEN.

There was a cheerful and even noisy Evening Party in the parlour of Crofthead, the humble residence of a Scottish Laird, who inherited a small estate from a long line of obscure ancestors. The family consisted of himself, wife and only daughter, and about a half a dozen servants belonging to the house, the dairy, and the farm. A good many neighbors had now been gathered together at a tea-drinking: and the table, on the occasion, exhibited various other liquids, in tall green bottles, and creaked on its old legs under the weight of a world of viands. Not a few pretty girls and good looking young men were distributed round the board; and from the frequent titterings and occasional hearty bursts of laughter, it could not be doubted that much delicate wit and no little broad humor was sported during the festive hour. The young ladies from the Manse were in excellent spirits, and the comely daughters of Mr. M'Fayden, a retired Glasgow manufacturer, lent themselves both to the jammed cookies and the jocularities of the evening with even more than their usual animation. But tho' she was somewhat more silent than her wont, and had even a slight shade of sadness on her face not quite congenial with the scene of merriment, not one of them all looked so well as the Daughter of the good Old People; and her simply braided auburn hair, with no other ornament than a pink ribband, had an appearance that might well be called elegant, when gently moving among the richly adorned love locks and ringlets that waved so seducingly round the brows and cheeks of the other more ambitious and unmerciful young ladies. There was not one in the whole parish, high or low, rich or poor, that could for a moment be compared with "sweet Jane Nasmyth;" this was so universally allowed, that she had even no rivals; and indeed had her beauty excited the envy of her companions, her unpretending manners, and the simplicity of her whole character, would have extinguished that feeling, and converted it into willing admiration and affectionate regard. "Sweet Jane Nasmyth" she was always called; and that expression, although at first hearing it may not seem to denote much, was indeed just the one she deserved in her loveli-

ness that courted not the eyes which it won, and in her goodness which flowed on uninterruptedly in its own calm and unconscious course of home-born happiness.

It was now a beautiful moonlight night, and Jane Nasmyth contrived to leave the merry party, whether unobserved or not is uncertain, and glide away through the budding lilacs into a small arbour in the garden. It could not be supposed that she went there to sit alone and read the stars; a friend joined her in the bower, and she allowed herself to be taken into his bosom. For two years had she been tenderly and truly beloved by Arthur Crawford, a young man of an ancient but decayed family, and now a Lieutenant in the Navy. He was to join his ship next day; and as the frigate to which he belonged had a fighting character, poor Jane, although it was not the first time she had parted from him, was now, more than she had ever been, depressed and disturbed. The din of merriment came from the bright uncurtained windows of the cottage-parlor to the lovers in their arbour; and the sailor gaily said, "How could you leave so joyful a party to come and weep here?" In a few minutes Jane Nasmyth dried her tears; for she was not one who gave way needlessly to desponding thoughts; and the manly tenderness and respectful affection of her lover restored her heart almost to its usual serenity, so that they were both again quite happy. He had often sailed away, and often returned; he had been spared both in battle, and in shipwreck; and while that remembrance comforted her heart, it need not be said that it likewise sent through all its strings a vibration of more thrilling and profounder love.

"I will cut," said he, "two little branches off this Rose tree, and plant them, side by side, on yonder bank that first catches the morning light. Look at them, now and then, when I am away, and let them be, even as ourselves, united where they grow." The cuttings from the rose bush were accordingly placed in the ground. Nor did these lovers think, that in this half playful, half serious mood there was any thing foolish, in persons at their time of life. To be sure they were rather too old for such trifling; for Arthur was twenty two years of age, and Jane wanted but a few months of nineteen. But we all become wiser as

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we get old; and perhaps the time came when these rose-plants were suffered to blossom unheeded, and to cover the ground about them with a snow-shower of fragrance, enjoyed only by the working bees. At present they were put into the mould as carefully as if on their lives had depended the lives of those who planted them; and Jane watered them, unnecessarily, in a vernal night of dew, with a shower of tears. "If they grow, bud, and blossom, that will be a good OMEN; if not, I must not allow myself to have any foolish fears!"

Days and weeks passed on, while Jane Nasmyth sat in her cottage, or walked about the adjacent fields, and her lover was sailing far and wide upon the seas.

Nor did Jane Nasymth forget to visit, many times every day, the two roses which her lover had planted, and to which he had told her to look as an OMEN of his state when far at sea. To the bank on which they grew she paid her earliest visit, along with the beams of the morning sun; and there, too, she marked the first diamonds of the evening dew. They grew to her heart's desire; and now that the year was advanced, they showed a few flower buds, and seemed about to break out into roses, tender as were their slender stems.

The summer was now over, and the autumn at hand. The hay fields were once more green with springing herbage; and bands of reapers were waiting for a few sunny days, till they might be let loose in joyful labor upon the ripened grain. Was the Amethyst frigate never to finish her cruise? September surely would not pass away without seeing her in harbour, and Arthur Crawford at Crofthead. Poor Jane was beginning to pine now for her lover's return; and one afternoon, on visiting, almost unhappy, the rose-trees, she thought that they both were drooping. She forgot that September mornings have often their frost in Scotland; and on seeing a few withered leaves near the now wasted blossoms, she remembered Arthur's words about the OMEN, and turned away from the bank with a shudder of foolish fear. But a trifle will agitate a wiser and older heart than that of Jane Nasmyth, and reason neither awakens nor lulls to sleep the passions of human beings, which obey, in the darkness of their mystery, many unknown and incomprehensible laws.

"What if he be dead!" thought she, with a sick pang tugging at her heart; and she hastened out of the garden, as if a beast of prey had been seen by her, or an adder lying couched among the bushes.

She entered the house in a sort of panic, of which she was ashamed as soon as she saw the cheerful and happy faces of her parents, who were sitting together listening, according to their usual custom, to an old spectacled neighbor busy at a newspaper, the *Edinburgh Evening Courant*, a copy of which made visits to about a dozen of the most respectable families in the parish. The old worthy was Emeritus Schoolmaster, and was justly proud of his elocution, which was distinct and precise, each syllable being made to stand well out by itself, while it was generally admitted, that Mr. Peacock had a good deal of the English accent, which he had acquired about forty years ago at Inverness. He did not think it worth while to stop very long at the end of a paragraph, or article, but went on in a good business like style, right through politics, stocks, extraordinary accidents, state of the weather, births, deaths, and marriages, a pleasing and instructive medley. Just as Jane had taken her seat, the good old proser had got to ship news, and he announced, without being in the least aware of what he was about, "*Foundered in the late tremendous gale, off the Lizzard, his Majesty's Frigate Amethyst. All the crew perished!*"

After the first shock of horror, the old people rose from their seats, and tried to lift up their daughter, who had fallen down, as if stone dead, with great violence on the floor. The schoolmaster, petrified and rooted to his chair, struck his forehead in agony, and could only ejaculate, "God forgive me—God forgive me!" After many long-drawn sighs, and many alarming relapses into that deadly swoon, Jane opened her eyes; and, looking round with a ghastly wildness, saw the newspaper lying on the floor, where it had dropped from the old man's trembling hands. Crawling with a livid face towards the object of her horror, she clutched it convulsively with her feeble fingers, and with glazed eyes instinctively seizing on the spot, she read, as if to herself, the dreadful words over and over again; and then, as if her intellect was affected, kept repeating a few of them. "Founder-

ed"—"Tremendous gale"—"Every soul perished." "O! great and dreadful God, my Arthur is drowned at last."

They lifted her from the floor, and to her own wonder, she fell not down, but could stand unsupported on her feet. "Take me up stairs to my bed, mother; let me lie down there, and perhaps I may be better. I said I wished to die. Oh! these were wicked words. May I live to do my duty to my dear parents in their old age. But, oh! this sickness is mortal, mortal indeed; but let me put my trust in God and my redeemer, and pray to them, my parents, to forgive my impious words!"

They supported her steps; and she asked to go to the window just to take one look out into the calm and beautiful afternoon, for not a breath was stirring, and the western sun diffused over the scene a bright but softened repose. "Oh! merciful God, there is Arthur's ghost; I saw it pass by, it waved its hand, bright and smiling were its eyes; take me away—take me away, for I feel that vision beset my brain!" They half lifted her in their arms towards the door, while she continued to say faintly, "it smiled, yes it smiled; but Arthur's body is mangled, and bruised, and crushed by timber, and stones, and rocks; lying on the sand somewhere, while I was singing or laughing in my miserable delusion; his face gnawed by sea-monsters," and then her voice was choked, and she could speak no more.

The door burst open, and there entered, no ghost, but the bold, glad, joyful, living sailor himself, who clasped Jane to his bosom. So sudden was his entrance, that he had not time to observe the grief that had been trampling on all now beside him, nor did he, during that blest embrace, feel that his betrothed maiden was insensible to his endearments. Joy had taken possession of all his being, all his perceptions; and he saw nothing, felt nothing, but his Jane; and her bosom prest closely to his own. "Have I broken in upon a dish of gossip? Well, no rival in the room, so far good. What, all silent, pale faces, tears, what is the matter? Is this a welcome?" But so many death-like or agitated countenances soon told him that some strong passion pervaded the party; and he began to have his own undefined fears—for he had not yet visited his own father's house. All was soon explained; and Jane having been revived into tolerable

composure, the servants who had previously entered retired, but not before shaking hands one and all with the Lieutenant; and the old Schoolmaster too, who felt himself to blame, although sent for on purpose to read aloud the News, and certainly not answerable for erroneous nautical intelligence, feeling rather uneasy in the room, promised to call next evening, took up his old fashioned chapeau, and making a bow worthy of a distinguished pedagogue, made the best of his way out and beyond the premises.

Arthur Crawford, coming in upon them in the transport of his joy, could not bring home to his heart a perfect understanding of the scene that had just preceded his arrival. He never perhaps knew the full terror that had nearly deprived his sweet Jane of her life; but he knew enough to lay an eternal obligation of tenderness towards her upon her inmost soul. "Instead of foundering, the *Amethyst* is in as good trim as any frigate in the fleet; but she had to scud for some leagues under bare poles, for the squall came upon us like a sheet of iron. A large ship, name unknown, went down near our stern." "And all on board perished!" exclaimed Jane in a dewy voice of pity. "They did indeed!" "Oh! many eyes now are weeping, or doomed to weep, for that ship, while mine are dried. Her name will be known soon enough!" And as she looked on her lover, once more did the maiden give way to the strong imagination of the doom which she felt he had narrowly escaped. "Come, cheer up, Jane, my life is in God's hand, and with him it rests whether I die on my bed in the cottage at last, or, like many a better man, in battle, or wreck. But you are willing to marry a sailor, for better or worse; a longer or shorter date; and no doubt I shall be as happy as any of my messmates. Not one of them all has such a sweetheart as thou art. A dutiful daughter makes a loving wife."

After an hour's talk and silence, during which Jane Nasmyth had scarcely recovered from a hysteric, her father proposed returning thanks to God for Arthur's return. The sailor was a man of gay and joyous character, but in religion he was not only a firm but impassioned believer. He had not allowed the temptations of a life, which with too many is often wild and dissipated, to shake his faith in christianity; the many hardships

and dangers which he had encountered and escaped had served to deepen all his religious impressions; so that a weak person would call him methodistical or superstitious. He was neither; but he had Leard God in the great deep, and he did not forget his voice in the silence of the green and steadfast earth. So he knelt down to prayer with an humble and grateful spirit, and as he felt his own Jane breathing by his side, on her knees, and he knew that she was at the same time weeping for joy at his return, neither was he ashamed also to weep; for there are times, and this was one of them, when a brave man need not seek to hide his tears either before his fellow creatures or his Creator.

After they had risen from their fervent prayer, and a short silent pause had ensued, "How," said the sailor, "are our two Rose bushes? Did they hang their heads, do you think, because false rumor sank the good ship Amethyst! Come, Jane, let us go and see." And as some hundreds of swallows were twittering on the house top in the evening sunshine, collected there with a view either of flying across seas to some distant country, or of plunging down to the bottom of some loch near at hand; (probably the former,) the lovers walked out into the open air; unlatched the little white gate canopied with an arch of honeysuckle, that guarded a garden into which there were no intruders, and arm in arm proceeded to the "Bank of the Two Roses." They had nothing now of that sickly and dying appearance which they had showed to Jane's eyes a few hours ago; no evil OMEN was there now, but they seemed likely to live for many years, and every season to put forth their flowers in greater number and in richer beauty.

FEMALE VANITY.

On no foible of the female sex have gentlemen criticised with less indulgence, and perhaps less reason, than that of vanity. And as, in consequence of the predominance of this passion, they have in every age been almost universally censured, it may not be amiss to make some enquiry concerning its origin.

It is generally supposed, that the chief study of women is, how to attract the admiration of the other sex, and engage their affections. I will not say that the supposition is altogether without foundation. There is a certain desire of pleasing which prevails more or less in the breast of every female; and this desire, if properly directed, might be productive of very agreeable consequences. Beauty is a quality on which gentlemen are very lavish of their encomiums. Is a woman tolerably handsome? She is not allowed to be so quietly. Wherever she goes, she is accosted in the language of adulation: in public places and in private conversation, a gentleman can scarcely address a sentence to her without seasoning it with a little flattery; not in praise of her sense, her knowledge, or the justness of her sentiments, but of her shape, her air, her face, or some hitherto undiscovered charm. In short she is taught by their behaviour to believe that there is nothing amiable, or praise worthy in a woman unconnected with beauty. And even men who are esteemed to be uncommonly sensible and discerning, often pay more respect to a pretty face, though its owner be an idiot, than to a lady of an improved and polished understanding, if she does not excel in exterior form. Since this is the case, is it not reasonable to suppose that women will pay most attention to their appearance, and spend much time (which might be better employed,) in decorating their persons, and setting them off to advantage? This is the first and greatest spring of female vanity.

Let then those gentlemen who rail incessantly against their insufferable pride, (as they sometimes term it,) direct their pursuits to more laudable objects. Let them evince by their conduct, that

“’Tis not a set of features, or complexion,
The tincture of the skin that they admire,”

But an understanding, cultured and improved by education and judicious reading; a mind raised above the common weakness of their sex: a heart susceptible of the finest impulses of humanity, and manners suited to domestic economy. Let them be convinced that these are the only methods of gaining and fixing their esteem, and they will soon find that many of those hours u-

usually spent at the toilet, will be devoted to the acquirement of useful knowledge; and thus, the mind expanding, new light will enter, and vanity decrease proportionably.

Let them no longer censure women for weakness, the effects of which, though more visible in them, can be traced to the male sex as its original fountain; since it thus evidently appears that if ladies are weak and vain, this will always be exactly proportioned to the folly and foppery of those whose superior advantages should teach them better.

THE LOVERS' MEETING.

AN EXTRACT.

A Scene on the Mohawk.

The post coach was crowded with passengers, some of whom with apparent politeness were nodding to each other, with their eyes fast closed in a gentle sleep; while ever and anon the pitching of the carriage in crossing a chasm in the road, threw them with not a little violence against their companions, creating jest and laughter among them all at such odd salutations. Seated in front with the driver, I had a fine view of the Mohawk, winding its course through the valley, and the romantic scenery which presented itself on its margin. Suddenly we came upon a level spot, in fair prospect of the river, which being at this place wide, showed its dark bosom, interspersed with little eddies as it rolled majestically along. We perceived at this instant, a female starting from the shore in a canoe. With dexterity she put off into the stream in the frail bark, brandishing her little paddle on one side and the other, humming the words of an old worn-out ballad, some of which we could distinguish in the passing breeze. She looked like the lady of the Lake, fair and beautiful, as she cut the clear water with her swift propelled canoe; but a sunken tree in the centre of the river soon impeded her course, and she rose to extricate her little bark from its branches. I was intently gazing at the fair adventurer, when a voice sounding from the opposite side of the river drew my attention for a moment, and turning again towards her a

shriek assailed my ear, and a sudden splash in the water announced that our female waterman was in danger. Ever ready to aid in the cause of humanity, we stopped the carriage and ran to the brink of the river. We beheld her floating on the surface of the water buoyed up by her white robes, and heard her plaintive cries for assistance, without being able to afford relief. At this instant a youth whose voice had sounded from the opposite bank, dashed into the black waves and with nervous arms swam toward her. Exhausted, the lady had sunk beneath the stream when the intrepid hero reached the spot. With a cry of horror he saw her sinking beneath his reach. The strong current was hurrying him down the river; he extended his arms as if imploring for assistance, and then sunk from our sight. It was too late for us to stop, and by this time the shore was lined with men, women, and children, all anxious to recover the bodies. We left the melancholy scene and pursued our way, reflecting on the untimely exit of the unfortunate couple. They were shortly to have been united in the bands of wedlock. They were to meet on that evening to renew their vows of constancy. They did meet: but it was in the bosom of the waters, in the presence of the Eternal!

ALMANZOR.



ENIGMA.

Permit me, for once, myself to make known,
What 's good and what 's bad I freely will own;
And first, of my body, in truth I will say,
'Tis made of what 's oft by the poor cast away:
Then, cruelly clothed in the skin of a brute,
I'm spattered all over with oil and with soot.
In spite of these insults and marks of disgrace,
Yet many with pleasure have looked in my face;
Though voice I have none, nor organs of speech,
All tongues I can use and all sciences teach;
The judgment I ripen, the mind I improve,
I tickle the fancy and tell tales of love.
Unobtrusive, till sought I my silence preserve,

Then tell all I know without a reserve.
Though if I've been shunned and neglected before,
I cheerfully open my bountiful store
If, spite of all this, you my company choose,
To favour your wishes I will not refuse.

SOLITUDE.

I love at evening's silent tide,
When busy care hath flown,
In some sequestered dell to hide,
And pensive, muse a one.

'Tis then in solitude refined,
Reflection feels its zest;
'Tis then the contemplative mind
With reason's charms is blest.

'Tis then the expanding soul ascends,
And roves through fields above;
'Tis then the mystic essence blends
With uncreated love.

○ Solitude, thy soothing charm
Can conquer fell despair;
Can sad affliction's sting disarm,
And banish every care.

While folly's votary shuns thy shrine,
And grandeur feels thy power;
Still be thy rich enjoyments mine,
To bless life's fleeting hour.